

3
*The Saint's Desire to depart and to be with Christ, and
the Ground thereof, considered and improved,*

IN A
SERMON

OCCASIONED BY THE MUCH LAMENTED DEATH
OF THE

REV. RICHARD WINTER, B.D.

WHO DEPARTED THIS LIFE

MARCH 29, 1799;

PREACHED AT

NEW-COURT, CAREY-STREET, APRIL 7TH.

BY

JOSEPH BARBER. K

ALSO, THE

ADDRESS AT THE INTERMENT,

BUNHILL-FIELDS, APRIL 5TH.

BY

JOHN HUMPHRYS.

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1799.

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The Board of Directors of the British Museum
has the honor to acknowledge the receipt of
the sum of £1000, being the amount of the
donation of the late Mr. [Name] to the
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THE BRITISH MUSEUM, LONDON.

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BRITISH MUSEUM.



THE SECRETARY OF THE
TREASURY, LONDON.

JOHN [Name]

THE SECRETARY OF THE
TREASURY, LONDON.

1890

TO THE
CHURCH OF CHRIST
ASSEMBLING IN
NEW-COURT, CAREY-STREET.

CHRISTIAN FRIENDS,

IT hath been your happiness to be placed by the good Providence of God under Pastors eminently distinguished, both by talents and fidelity. The names of BRADBURY and WINTER, to mention no more, will long be remembered, with no small degree of honour, in our Churches. With solemnity and energy they spake to you the Word of Life while living, and being dead, they yet speak. We sincerely sympathize with you under your recent loss. We have attempted to assist you in the improvement of it; and in compliance with your request, beg leave to present you with the substance of what you
1 have

have already heard, at the grave, and from the pulpit of your deceased Pastor; earnestly entreating the great Head of the Church, that he will render it conducive to your spiritual advantage; that you may continue steadfast in the faith, united in love, and be blessed with all spiritual blessings in heavenly things in Christ Jesus, is the fervent prayer of

Your affectionate

Servants in the Lord,

London,

May 9, 1799.

THE AUTHORS.

A

SERMON, &c.

PHIL. I. 23.

FOR I AM IN A STRAIT BETWIXT TWO, HAVING A DESIRE TO DEPART, AND TO BE WITH CHRIST, WHICH IS FAR BETTER.

I APPEAR among you at this time upon a very solemn occasion——It hath pleased the great head of the church, who is the sovereign Lord of all, to call home to himself my very dear friend, and the much esteemed pastor of the church assembling in this place, to whom he was a faithful minister of Christ. I am persuaded there are many real mourners upon this occasion, many who cannot help lamenting the loss of such a minister; nor does religion forbid our mourning, for Jesus himself wept at the death of his friend Lazarus; but it serves to restrain our grief, to keep it within proper bounds, and I may say to direct it into a proper channel. Blessed be God we have no cause to mourn for our deceased brother, rather to rejoice that he is gone to his

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heavenly

heavenly Father and to his beloved Jesus; although when we reflect on the loss to ourselves and to the world by the departure of such a man, it may, it will necessarily cause grief, and we may pour out our complaint before God, not murmuring, but humbly entreating him to support us under, and to teach us to profit by, the dispensation.

In the last visit I made my good friend just before his death, when I shook hands, and asked him how he did, he replied, "I am near my home." To which I answered, "and a blessed home it is indeed!" "Yes," said he, "to be with Christ is far better than being here. I desire to depart that I may be with him, not so much to be delivered from pain and trouble, for I don't mind that, as from sin." And though he did not mention it to me, yet it seems he expressed it as his wish, that I should preach his Funeral Sermon, and preach from these words, "Having a desire to depart, and to be with Christ, which is far better."

The words were originally the words of the great apostle Paul. I have often thought, what an happy man he was, one of the happiest that ever lived in this world; for his heart was so much above the world, and he was so entirely devoted to Christ and so exceeding happy in a sense of his love, that he was easy and contented

however

however things went with him as to the present life: "he had learned, in whatsoever state he was, therewith to be content;" and all he cared for was (as he expresses it in the context) "that Christ might be magnified in his body, whether it was by life or by death."

In the text we find him in a strait, but it was a pleasing kind of strait, not betwixt two evils but between two goods, viz: living to Christ here, or being with Christ hereafter. The case was this, supposing the Lord had left it to his choice, he did not know what to choose, whether to live or to die; because on the one hand, if he lived, that would afford him an opportunity of doing something farther for the honour of his blessed master, and the good of his people. On the other hand, if he died, that would be great gain to himself, because he should go to be with Christ, which would be far better than staying here. Betwixt these two he was in a strait, in a difficulty. However, at length he came to this resolution, to prefer a regard to the interest of Christ and the good of the church to his own interest and happiness, and therefore would cheerfully stay as long as the Lord should see fit. We have his determination immediately after the text. "Nevertheless to abide in the flesh is more needful for you. And having this confi-

“ dence, I know that I shall abide and continue
 “ with you all, for your furtherance and joy of
 “ faith : that your rejoicing may be more abun-
 “ dant in Jesus Christ for me, by my coming to
 “ you again.” What a noble spirit did the
 apostle here discover ! What a piece of great
 self-denial did he exercise ! He had no doubt
 of his going to heaven, if he died ; and he knew
 very well, that if he lived, he should meet with
 great opposition, great difficulties and trials in
 his ministerial course ; yet if he could but serve
 the cause of his Redeemer and promote the sal-
 vation of souls, he was willing to continue. Thus,
 I say, he discovered a most excellent spirit, a self-
 denying spirit, and a spirit of great love to his
 Master and to the souls of men.

“ I am in a strait betwixt two, having a de-
 “ fire to depart and to be with Christ, which is
 “ far better.” The object of his desire was two-
 fold. He desired *to depart*, that is, he wished
 to leave this world, to quit the present state of
 things, that he might go to another state and
 world. This, I would say, was the first part of
 what he desired. The other part follows ; he de-
 sired also *to be with Christ*. The greek word
αναλῦσαι signifies to return, and is used for a per-
 son’s returning home in Luke xii. 36. “ Let
 “ your loins be girded about,” says Jesus to his
 disci-

disciples, "and your lights burning, and ye yourselves like unto men that wait for their Lord when he will *return* from the wedding, that when he cometh and knocketh they may open to him immediately." Accordingly the word conveys this pleasing idea, of St. Paul's returning home: he did not consider himself as at home here, but as at a distance, and wanted to return. This word is used likewise for a loosing of anchor; and in this sense this blessed man wanted to weigh anchor, to quit these mortal shores, and to set sail for that happy world, where he should behold Christ in his glory, and be unspeakably happy with him.

From the text we take up this observation, That it is the faith or persuasion of true believers, that it is far better to be with Christ than to be here, and therefore they have a desire to depart, that they may be with him.

In illustrating this great subject, I shall

Ist, Offer some considerations to show, that to be with Christ is far better than being here.

II. How true believers have a desire to depart, that they may be with him.

Ist. I would show you, why it is far better to be with Christ than to be here.—*Far better*, says our translation, but the expression in the original language is much stronger; literally rendered, it would be, *much more better*: better, much better,

better, much more better*. When the apostle would express his mind upon this great subject, language seems to fail him; he must go out of the common mode of speaking, and therefore says, not only *much better*, but *much more better*, adding one comparative to another, to signify, that it is so much better to be with Christ, that he was not able fully to express it. And indeed this apostle in another epistle informs us, under the guidance of the Holy Spirit, that the difference is beyond expression and beyond conception: His words are, "eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." 1 Cor. ii. 9.

Now consider—Ist. To be with Christ is far better, because heaven is a much better place than earth.—I think the Scripture leads us to conceive of heaven, not merely as a state, but also as a place; and so glorious, that there is none like it, none in this world to be compared with it. When our Lord was about leaving his disciples, he told them that he was going to his

* Πολλω μαλλον κρεισσον multo magis melius. Dr. Doddridge observes, the original phrase is so very emphatical, that I cannot translate it literally, and I know not how better to imitate the sense, than by rendering it, *better beyond all expression*: for indeed the apostle seems to labour for expression here, as much as in any part of his writings.

father's house, and that in his father's house were many mansions, and he would come again and receive them to himself, that where he was, there they might be also. (John xiv. 2, 3.) In Acts iii. 21, it is said of our blessed Lord, "that heaven must receive him until the times of the restitution of all things." And when our Apostle, that extraordinary man, was favoured with that uncommon vision or ecstasy which he mentions in 2 Cor. 12th chap. at which time he did not know whether he was in the body or out of the body, he says upon it, "that he was caught up to the third heaven," which he expresses also by his being caught up to Paradise, "and he heard unspeakable words which it is not lawful for a man to utter." Thus the divine word speaks of heaven as a place, and also describes it, as a place of incomparable excellency and glory. It borrows every thing that is grand upon earth to raise our ideas of the excellency of heaven, yet takes care to let us know, that all falls vastly short of the heavenly glory. Is it a house? It is the house of God, the seat of his residence and glory. Is it a city? It is a city which hath foundations, whose builder and maker is God. Is it a country? It is a better country, that is an heavenly. Is it a kingdom? It is a kingdom which cannot be moved, the everlasting kingdom of our Lord

and Saviour Jesus Christ. It may suffice for us to contemplate these expressions, that heaven is the habitation of God's holiness and glory; and that heaven is his throne, and this earth is his footstool. Isaiah lxvi. 1. Now what is a footstool to a throne? Supposing the footstool to have some glory, yet the glory of the throne must be vastly superior. There is doubtless a striking display of the glory of God in this world; for "the heavens declare his glory, and "the firmament sheweth forth his handy work." There is a glorious manifestation of his infinite perfections in the works of creation, providence and grace. Yet the glory of the throne is much beyond all this; but what it is, we shall never know until we come to behold it.

2. It is far better to be with Christ, because there is better company in heaven than upon earth.—It is certain, that this world abounds with bad company, but there will be none in heaven; nothing that defileth shall enter that holy place; none but the pure in heart will be blessed with a sight of God. The Lord's people are now mingled with the men of the world, and even though they endeavour to keep separate from them, as much as they well can, yet it is impossible to be wholly separate; for if they would have no communication with them, they must needs go out of the world. And whilst the

the godly are thus connected with the ungodly, there is great danger of their being hurt by their vain conversation and sinful practices. In this evil world, it is no easy matter for travellers to Sion to keep their garments clean, or to keep themselves unspotted from the world. I am sure there is need of much watchfulness and prayer, that we may not be hurt in our souls, either by the men of the world or the things of the world. And even as to the people of God, although these are the excellent of the earth, and this is the best company we can find among men; and although it is frequently very edifying and comfortable to be with them, in social worship or private conversation; yet there is so much sinful imperfection attending good men in this world, that it is a great alloy to the pleasure and comfort they might otherwise enjoy in one another's company. But in heaven we shall have the best company, that of holy angels and of just men made perfect, with the blissful presence of God and of the Lamb. There the wicked will cease from troubling, and there the weary will be at rest. There we shall have the company of Abraham, Isaac, and Jacob, of all the holy prophets and apostles, of all the blessed martyrs who have died for Christ, yea an innumerable multitude of holy and happy souls. In all this society there will be nothing uncomfortable, nothing

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disgusting; no jarring or discord, no contention, except contending who shall praise God most. I cannot forbear mentioning another pleasing thought, that we shall meet our godly relatives and friends, who were most dear to us upon earth. Husbands and wives, parents and children, ministers and people, who were united to Christ in this world, will have a most joyful meeting, never to part more. Delightful thought! indulge it, and try to profit by it.

3. It is far better to be with Christ, because there will be a total freedom from evil.—There is a vast deal of sin and misery in this world, and it is very grievous to pious souls to behold this, even in others. Their hearts are often pained to see, how God is dishonoured, his name blasphemed, his sabbaths profaned, his word and ordinances neglected and despised, and men running on in the road to everlasting destruction. Thus Lot's righteous soul was vexed with the filthy conversation of the Sodomites; and David could say, "I beheld transgressors and was
"grieved;" yea, "rivers of waters run down
"mine eyes because they kept not thy law." Psal. cxix. 136. 158.

○ It is a farther grief to a good man to see the misery that is in the world. Sin has brought death and an abundance of miseries upon mankind, and it will sometimes make our hearts ache to see
what

what calamities our fellow creatures are enduring. But besides all this, God's children have a large share of evil on themselves. There is indwelling sin, which is a great burden to us, if we are born of God: we groan under it, and long to be set free, yet cannot obtain deliverance during our stay upon earth. But whenever we lay down the body of flesh, we shall get rid of the body of sin and death. As sin brought death into the world, so death will carry out sin to all the godly in Christ Jesus. Then they will behold God's face in righteousness, and will be satisfied with his likeness. O this will be a blessed change, to find all sin done away, and the soul to be filled with love to God, as full as it can hold! and no sooner shall we have done with sin, but we shall have done with sorrow too. Sin and sorrow are twins, they were born together, and will die together. Many afflictions, many trials, many difficulties and vexations attend the righteous in this life, but when they get to heaven, the days of their mourning are ended. God will wipe away all tears from their eyes, and there will be no more death, nor sorrow, nor crying, nor any more pain, for the former things are passed away. Rev. xxi. 4.

4. There will be better employment for the saints in heaven than upon earth.—Much of their time here, is necessarily taken up about

the things of this life, and in caring for the dying body; but there will be no need of this in heaven; no, for as the scripture informs us, at the blessed morning of the resurrection, the bodies of the saints will be raised incorruptible, immortal, glorious and spiritual, fashioned like unto Christ's own glorious body. Then there will be no need of food or phyfic, no need of spending time about the body, but there our time will be wholly spent in serving God, in beholding his glory and celebrating his praises. In this world, the godly are frequently employed in his worship and service, and their chief felicity consists in this: they know by blessed experience that it is good for them to draw near to God; that a day in his courts is better than a thousand; and that in keeping his commandments there is a present great reward. But in heaven, God's servants serve him in a much better manner: there they serve him without weariness, without imperfection, without interruption, and that for ever. I will turn you to a passage which gives us a most delightful view of the manner in which the inhabitants of heaven are employed. Rev. vii. 9. to the end. " And after this I beheld,
 " and lo a great multitude which no man could
 " number, of all nations, and kindreds, and people,
 " and tongues, stood before the throne, and
 " before the lamb, clothed with white robes,
 " and

“ and palms in their hands; and cried with a
 “ loud voice, saying, salvation unto our God
 “ which sitteth upon the throne, and unto the
 “ lamb. And all the angels stood round about
 “ the throne, and about the elders, and the four
 “ beasts, and fell before the throne on their
 “ faces, and worshipped God, saying, amen:
 “ blessing, and glory, and wisdom, and thank-
 “ giving, and honour, and power, and might,
 “ be unto our God for ever and ever. Amen.
 “ And one of the elders answered, saying unto
 “ me, what are these which are arrayed in white?
 “ And whence came they? And I said unto him,
 “ sir, thou knowest. And he said to me, these
 “ are they which came out of great tribulation,
 “ and have washed their robes, and have made
 “ them white in the blood of the Lamb. There-
 “ fore are they before the throne of God, and
 “ serve him day and night in his temple: and
 “ he that sitteth on the throne shall dwell among
 “ them. They shall hunger no more, neither
 “ thirst any more, neither shall the sun light
 “ on them, nor any heat. For the Lamb which
 “ is in the midst of the throne, shall feed them,
 “ and shall lead them unto living fountains of
 “ waters; and God shall wipe away all tears
 “ from their eyes.”—This leads me to add one
 particular more

5. The faithful in Christ will have better enjoyments in heaven than upon earth.—Now indeed they see something of the glory of God in the face of Jesus Christ; something of the glory of all the three persons in the godhead, the Father, Son, and Holy Spirit, as the God of their salvation, and as having a distinct part in that great concern; and at times are much delighted with what they see. Jehovah appears most amiable and excellent, as the object of their faith, their hope and love; and there are happy seasons when they can rejoice in him as their God and portion. Yet in heaven we shall have a much better sight of his glory; for now we see through a glass darkly, but then face to face. Now we can only see his glory as represented to us in the glass of his word, and to behold him face to face must be vastly preferable. Then all distance between God and us shall be done away, and all the darkness of the mind removed: in God's light we shall see light, and the sight of him will be most delectable and ravishing. Here the saints at times have some sensible nearness to God; and some blessed communion with him; yet they often feel themselves at a distance, and complain that they cannot see him or get near him: but in heaven there will be no room for such complaints, because we shall be with him to behold his glory and to enjoy the communications

cations of his love. To bring this part of our subject to a close, I shall refer you to Rev. xxi. 7. He that overcometh shall inherit all things, and I will be to him a God, and he shall be to me a son. Here is a large inheritance, all manner of good, and what can we have more?

I proceed now in the second place, to speak about that desire mentioned in the text, "having a desire to depart and to be with Christ."

I conceive that there is such a desire in the heart of every true believer. Not that all believers have such a vehement desire as this blessed man of God had; no, but few have such a lively faith in the great Redeemer, such an ardent love to him, and such an assurance of their personal interest in him, as this good man possessed. Yet I think that every sincere Christian must have such a desire in his heart. He believes, that to be with Christ is far better than being here: he considers *this* as the summit of his happiness; and I am persuaded, it is the great and governing concern and end of his life, that he may glorify God and enjoy him for ever. For what is he praying, and for what is he watching and striving? Why does he observe sabbaths, attend upon divine ordinances, and is seriously endeavouring to follow Christ, but that he may at length come to be with him, and in his presence have everlasting life? This is the great and ultimate end of every
true

true Christian's life; so that there is a fixed habitual desire, of being with Christ, in every one of this number: and what is our Christianity, if it be not so with us? But for further explaining this matter, I beg your attention to the following observations.

1st. This desire does not spring from nature, but from grace.—As fallen creatures, our hearts are naturally carnal, earthly and sensual. We are prone to mind earthly, and to neglect spiritual and heavenly things. Besides we are ignorant of the worth, the glory and excellency of the Lord Jesus, until by the word and spirit of God we are truly convinced of our sinful and lost condition, and are enlightened to see, in some measure, what a suitable and precious Saviour Christ is. If we have this desire in us, we are indebted to grace for it. As the Apostle states the matter, "God, who commanded the light" to shine out of darkness, hath shined in our "hearts, to give us the light of the knowledge" of the glory of God in the face of Jesus "Christ." 2 Cor. iv. 6. Alas, what multitudes are there in this Gospel-land, who are ignorant of Christ, and have no desire after him! Others are so much taken up about the world, that they have neither time nor inclination to mind spiritual concerns. Others neglect Christ, because they think they can do without him, imagining
that

that their own righteousness and strength will be sufficient for their salvation, they make very little account of the Saviour. But they who are savingly enlightened, who have heard and learned of the Father, and therefore have come to Jesus; all of these have an high esteem of him, and he is more to them than all the world. Christ is their hope, Christ is their refuge, Christ is their righteousness and strength, their salvation, and their all. And if he be thus precious to us, as he is to them that believe, then it is the great business of our lives to seek an acquaintance with him, to serve and honour him, and to get to that world, where we shall behold his glory, and be for ever with him.

Persons of this description are happy souls indeed; Christ is theirs, and they are his. And if it be asked, how came they by this light, and by this disposition? The answer must be, that it is altogether of grace, free and sovereign grace: therefore every one of them may say; why me, Lord, why me?

Why was I made to hear thy voice,

And enter while there's room,

When thousands make a wretched choice,

And rather starve than come?

2. This desire, to depart and be with Christ, imports that good people do not consider themselves as at home in this world. They consider

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them-

themselves as strangers and pilgrims upon earth, and having no continuing city here, they are seeking one to come. It is true, that our Apostle in one place speaks of being at home in the body, and absent from the Lord. But in the same place he declares that it is the object of the believer's hope and desire, to be absent from the body, and present with the Lord. So that he only considered the body as the tabernacle or tent, for the temporary habitation of the soul in the present world. Not that this earth is the home or rest of the Lord's people; no, but as he says, "when the earthly house of this tabernacle is dissolved, we have a building of God, an house not made with hands eternal in the heavens." 2 Cor. v. 1. I wish we attended to this more than we do; that we considered ourselves not as at home here, but only as passing through to a better world. O let us try, my brethren, to come up out of this wilderness, in our hearts and affections, more and more, and to have our conversation more in heaven. We shall soon have done with all things below, and therefore it is our wisdom as well as duty to fit loose to them, and have our affections placed on things above.

3. The Lord's people having such a desire, as in the text, evidently imports their belief, that the soul will exist in a separate state from the body, and that the souls of the godly, when separate

parate from their bodies, will immediately go to be with Christ in heaven. The strait the Apostle was in, and the desire he expressed, plainly evince that this was his faith. If he had believed, that the soul would die with the body, as some say; or that it falls asleep at death, and will awake no more until the morning of the resurrection, as some others affirm; he could have been at no difficulty in determining whether it was best for him to live or die: any man might have settled this in a moment. Had either of these been Paul's faith, he certainly would have wished to live as long as possible, and not die at all, if that had been consistent with the will of God. But his desire, to depart and be with Christ, shows that his faith was widely different from either of these. He was satisfied, that his soul was immortal, that it was quite distinct from his body, and would exist when that was dissolved; yes, and fully persuaded, that as soon as absent from the body, he should be present with the Lord: therefore he would rather die than live, when he only consulted his own happiness. These are important articles of faith, that the soul is immortal, that it will exist in a state of separation from the body, and that the souls of believers immediately go to glory. As they are founded upon God's word, hold them fast and do not part with them upon any account. Our deceased

brother firmly believed them, and found the comfort of them in his soul.

4. Though all God's people have a desire to depart and be with Christ, yet not in equal strength and vigour. There is a considerable difference among them in this respect. Some are almost impatient of life, longing to be gone, and are not afraid of the king of terrors. Whilst others have a desire to be with Christ, but are oppressed with the fear of death, or with the fear of coming short of heaven, and this fear seems at times to overcome their desire, and almost to stifle it. But because this desire is borne down with fear, shall they, and shall we, from thence conclude that they have no such desire? No, by no means; for in my apprehension such a desire is essential to the new creature; and therefore all real Christians, all truly gracious persons (and of these only am I speaking) have such an habitual fixed desire. This is the great point they are aiming at, that they may win Christ, and be found in him, and may live with him for ever. With this desire they set out in their Christian course, and this desire they carry with them through life, even to the end of their days. Mr. Howe upon this subject mentions this objection, that if persons are not assured about their states Godward, how can they be willing to die and be absent from the body; or not be

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afraid

afraid of the Lord's presence, whom they may, for ought they know, find an angry vindictive Judge when they appear before him? In his answer, it is well observed by him, "That it is not *dying simply* that is the object of this inclination, but *dying conjunctly with being with the Lord*, in his blessed joyous presence." "Do not therefore divide the object, and that objection is no objection. You are unwilling to die and be banished the Divine presence; but are you unwilling to die and enjoy it? Or upon supposition, you should enjoy his presence, are you willing to die?" It is this fear of being shut out of the Divine presence, that is the principal cause of weak believers and doubting Christians unwillingness to die. We sometimes hear them say, if I was sure of an interest in Christ, I should be glad to depart to be with him. How desirable is it to get rid of these doubts and fears! We should therefore give diligence to make our calling and election sure. This brings to mind these lines of Dr. Watts:

" Oh! could we make our doubts remove,

Those gloomy doubts that rise,

And see the Canaan that we love,

With unbecclouded eyes.

Could we but climb where Moses stood,

And view the landskip o'er,

Not Jordan's stream, or death's cold flood,

Should fright us from the shore."

Now

Now I shall endeavour to make some improvement suitable to the solemn occasion.

The beloved Pastor of this Church is departed, and he died well; not only in the faith of Christ, but in the triumphs of a divine faith. And you have been hearing a discourse upon a text he chose for this solemn occasion; which is expressive of the happiness his heart was set upon; and I may say, of the highest happiness an immortal soul is capable of. Now then let us all seriously endeavour to profit by his death, and by the word of the Lord, to which he has directed our attention.

Since they are blessed who die in the Lord, and to be with Christ is so much better than being here; may this stir us up to seek after an interest in this Saviour, as the one thing needful, as the most important concern in the world. Some of you, I fear, have not yet attended to the great affair of your own salvation. You have been taken up about the world, to the neglect of religion; or you have been following the pleasures of sin, to the great detriment of the soul. But stop now and consider, whether it is not better, to seek after an interest in Christ, and the salvation of your souls, than to proceed in the way you have chosen. Oh! that you may be wise, that you may consider your latter end: that improving your season of grace, you may seek

seek the Lord whilst he may be found, and call upon him whilst he is near. You must die as well as others, and may die soon; and if you should depart without an interest in Christ, instead of going to be with him at death, you will be banished from him for ever, and consigned to the place of torment, to be companions of devils and damned spirits for ever. Oh! this will be unspeakably dreadful. Think of it, fly from the wrath to come, and cry to Jesus to save you.

Again. This providence and this subject call upon the Lord's people, to cherish this desire of being with Christ. We should have it much in our thoughts, and by serious, frequent, and close meditation, try to have our hearts suitably affected with the important subject, that our affections may be more loosened from the things of time and sense, and be more placed upon things above. "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God."

Before I conclude, it will be expected that I should say something more particularly, concerning that dear man of God, whose death has occasioned this discourse. He desired that much might not be said about him; yet as it was not an absolute prohibition, I consider myself as at liberty,

liberty, to mention some things which I know to be true, and which I hope may be profitable to your souls.

At setting out upon this, I would observe, that my aim, in what I shall deliver is, that it may be to the praise of the glory of God's grace: and this I am sure is perfectly agreeable to the sentiments of our departed friend. He was ready to acknowledge, and frequently did acknowledge, both in public and private, that he was indebted to God's free grace and mercy for all the good he received, and all the good he was enabled to do. He could readily join with this blessed apostle, in saying, "by the grace of God
 " I am what I am." " I live, yet not I, but
 " Christ liveth in me."

This dear man was blessed with good natural parts, and these were much improved, by education, reading, observation and experience. I apprehend he was called by divine grace in the very early part of his life; am inclined to think so, from what he said the last interview I had with him. When I observed, that he now found the Gospel a blessed support to him; " Yes," said he, " and I have found it a blessed support
 " these seventy years. When I was convinced
 " what a sinful wicked and helpless creature I
 " was, and Jesus Christ was made known to
 " me, as every way able and willing to save
 " such

“ such a sinner ; I found comfort in him, and
 “ have found comfort in him ever since, al-
 “ though many times I have experienced shame-
 “ ful distrust.”

God had favoured him with a rich unction of his Holy Spirit, both in his gifts and graces. As a man of gifts, he was very considerable. By the divine blessing upon his studies he had treasured up a large stock of useful knowledge : so far was he from being a slothful servant, that he was a diligent student all his days.

He took special delight in reading and searching the holy Scriptures ; reading them in the original languages, with close attention, and with a nice and critical eye. In consequence of which, he frequently made pertinent and useful remarks, which escaped the notice of less attentive observers. It may be in truth affirmed, that few men were better acquainted with the Bible than he was, for which he had a profound veneration, as the word of God. He was a man of prayer ; possessing both the gift and grace of prayer in an eminent degree. There was a great variety and pertinence in his prayers, and a truly devotional spirit discovered, in reverence of God, in humility, in faith in the Lord Jesus Christ, in thankfulness, and in pleading for such things as were agreeable to the will of God. He was a Christian of no common attainments,

as was manifest by the holiness and exemplariness of his life. It is not to be thought that he was without imperfection, for the best of men have their faults. His principal failing was, that there was something unpleasant and irritable in his natural temper. He was very sensible of it himself: I have more than once heard him lament it in strong terms, and doubt not, but he mourned for it before his God. And although grace in him did check and in a measure correct it, yet it would sometimes discover itself. This I say was his principal failing, and notwithstanding this, few men in my opinion, had less imperfection and more grace than he.

His conversation with his friends, was serious, pleasant and useful. He had an happy facility in introducing religious conversation, and was seldom or never in company without dropping something that might be profitable to the soul. I have spent many pleasant hours with him, and have scarce ever been in his company, to have free conversation, but have been instructed and edified.

When under the afflicting hand of God, he discovered great patience and submission to his will. At the time that he met with that heavy trial, of breaking his thigh with a fall; I went to see him as soon as I could, and upon entering his chamber, I well remember the first words he spake, were,

were, "Brother Barber, the goodness of God
" has laid me upon this bed:" which he uttered
with such an air of cheerfulness as rather sur-
prised me; and then proceeded to speak of the
use and benefit of afflictions to the people of
God.

His preaching was truly excellent; judicious,
evangelical, experimental, and practical. He
dwelt much on the person of Christ, as Imma-
nuel, God with us, truly God and truly man; on
his work and offices as Mediator, and on his
great salvation; trying to win souls to him, and
to build up saints in him. He loved to preach
the doctrine of grace, that salvation is all of grace
through faith, as the only doctrine which is suited
to relieve sinners in their misery; and to draw
their souls to God. Yet he did not neglect to
urge the necessity of holiness, and of the practice
of good works: no, he considered sanctification
as a part of the gospel-salvation, and constantly
affirmed, that they who profess to believe in
Christ must be careful to maintain good works,
and to live a life of holy obedience to his will;
otherwise their faith is dead and they are deceiv-
ing themselves.

He did not offer that to God, or to his
people, which cost him nothing; for his sermons
were well studied, filled with weighty matter,
and well connected. He had the happy faculty

of saying, *multum in parvo*, much in a few words, and of uniting conciseness with perspicuity.

His language was neat, yet plain and intelligible by common people; and though there was something of a roughness in his voice, yet he managed it so well, and spake so distinctly, that he was heard very well and commanded the attention of his hearers.

The account of this dear minister of Christ, which I have already given, arose from my own personal knowledge of him; but I will now add a few particulars communicated to me by a worthy relative of the deceased.

His hope was solid, rational, scriptural. As he said, "Christ is my all; I have given him my
" all, and he has given me his all."—The Lord's day previous to his death, he said, "I was thinking on those words, "Whose names are written
" in the Lamb's book of life." "But how shall a
" man know that his name is written in that
" book?" Those words darted into my mind, as an answer from scripture, "I will write my
" new name upon him." "Now where Christ
" has written his new name upon any man's
" heart, don't you think he has good ground to
" conclude, his name is written in the Lamb's
" book of life? And what is it to have Christ's
" new name written on the heart? To love, to
" esteem that name above all other names; to
" rely

“rely wholly and solely on him for salvation,
 “and to be willing to give up all, every thing,
 “for his sake.” There was not in any part of
 his conversation what are called rapturous ex-
 pressions: His light was clear, bright and steady,
 wishing and longing to be dissolved and to be
 with Christ. He said, “a man who knows he
 “must in a few days be put in possession of an
 “inheritance, which he cannot be dispossessed
 “of, don’t you think he would be impatient?
 “But I am too impatient.”

Such was the beloved pastor of this church.
 But now he has taken his flight and is gone to
 be with Jesus, where he rests from his labours,
 and his works will follow him. “Mark the
 “perfect man, and behold the upright, for the
 “end of that man is peace.” Never did any
 man meet death with more serenity and satis-
 faction than this good man did, and thus he has
 left a dying testimony to the excellency of re-
 ligion, and to the love and faithfulness of his
 Redeemer.

Here is a pattern worthy of imitation. Well
 then, let us all try in the strength of grace to fol-
 low him, as he followed Christ, that our end
 may be like his.

His relations have lost a most valuable rela-
 tive, but you have reason to be very thankful
 that you were related to such a person, that he
 has

has set you so good an example, and that you have so much consolation as to his death. His church has lost a most valuable pastor; but you have much reason to praise God, that he gave you such a pastor, and continued him with you for near forty years. Do not forget his doctrine, or his manner of life. Adhere to the principles he instructed you in, and in the choice of another pastor, endeavour to get one of the same principles and of the same holy disposition. Be much in prayer, that the Lord may direct you. Keep close together, and cultivate Christian love one to another; and I trust that He, who has shown much favour to this church in times past, will be gracious to you still, and bless you with a pastor after his own heart. May God of his mercy grant it, for Christ's sake. *Amen.*

man meet death with more serenity and satisfaction than this good man did, and thus he has left a dying testimony to the excellency of religion, and to the love and faithfulness of his Redeemer.

Here is a pattern worthy of imitation. Well then, let us all try in the strength of grace to follow him, as he followed Christ, that our end may be like his.

His relations have lost a most valuable relation, but you have reason to be very thankful that you were related to such a person, that he has

The Substance of the ADDRESS at the
INTERMENT.

Men, Brethren, and Fathers,

THE request of that venerable servant of Christ, whose dear remains we have now committed to the tomb, hath placed me at this moment in a situation, which excites the mixt emotions of pleasure and of pain in my mind. I doubt not but you, who were intimately conversant with him, participate in similar feelings. To many of you, it is well known, that addressees at the grave did not altogether meet the ideas of our deceased friend. If, however, he viewed them, as in general, inexpedient, he did not consider them as unlawful, and although he declined them as to his own practice, he had no objection to attend when his brethren officiated. I persuade myself, you will think with me, that if an address of this nature, be a fit mode of expressing respect to the deceased as well as of conveying instruction to the living, there are few occasions, on which it can be adopted with more propriety than the present.

If at all accustomed to serious reflections, is it possible for us to enter these fields, without deep

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solemnity? On every hand, the trophies of the mighty conqueror present themselves to our view. Every step we take, we tread on the ashes of the dead. Look around and see the ravages of the king of terrors. What is the age, the character, the external condition, that can claim an exemption from the fatal stroke? Here we see infancy and childhood, blooming youth and manly vigour as well as decrepit age, brought down to the grave—the house appointed for all living. Men of business and of leisure, men of taste, erudition and polished manners, and uncultivated rusties, meet together in the tomb. Neither the physician's skill, the valour of the hero, nor the pomp and power of the sovereigns of the human race can postpone, much less prevent, the approach of death. The obstinate infidel and the humble believer in Jesus, are alike subject to the destructive weapons of this universal leveller. "Dust we are, and unto dust we shall return."

Nor can we be at any loss to account for the reign of death. "By one man, sin entered into the world, and death by sin, and so death hath passed upon all men, for that all have sinned." Had primæval innocence been retained, the agonies of dissolving nature had never been felt; but when man presumed to erect the standard of rebellion against his Maker, he became instantly
subject

subject to the curse. "The wages of sin is death."

Could we, my brethren, prevail on ourselves, with the infidel, to consider death as the termination of human existence, how different would our feelings be, from those of which we are conscious, when we stand on the borders of the tomb? What renders the dissolution of our frame an event of so much moment? Is it the mere extinction of the present life? Is it not rather the consequences of death, the immediate appearance of the soul before God, and its eternal repose in the regions of felicity, or its anguish in the place of everlasting torment?

My brethren and fathers in the ministry, what have we sometimes felt at the grave of impiety? When gay, licentious youth, have been humbled in the dust, how have we trembled on recollecting those words, "Rejoice, O young man in thy youth, and let thine heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes, but know thou that for all these things, God will bring thee into judgment." When the infidel is conveyed to the mansions of the dead, we think with horror, of that just but awful sentence, "He that believeth not, shall be damned." And when we have followed to the tomb, the Professor, whose heart, divided between God and

the world, hath excited doubts, to say the least, in minds disposed to think the most favourably as to his spiritual state and future condition, have not the emotions we have experienced, been extremely painful?

But, my dear friends, how different are our feelings, on the present solemn occasion? We sorrow for ourselves, for the family of the deceased, and for the church of God; we lament the departure of such men as our reverend father out of the world, which can but ill spare them, we are ready to say, "Help, Lord, for the godly man ceaseth, for the faithful fail from among the children of men." But, though alive to sorrow, on our own, we are conscious of no fear, on his account. Who of us that knew him, will hesitate to say, we here commit his body to the tomb, in sure and certain hope of his resurrection to eternal life, through our Lord Jesus Christ, who shall change our vile body, that it may be like unto his glorious body, according to the working of his mighty power, whereby he is able even to subdue all things to himself? In what manner, this eminent servant of Christ lived, and died, my reverend father, present, will, by divine permission, inform the public, next Lord's day morning. I cannot, however, suffer this opportunity to escape, without indulging the feelings of friendship for the me-
mory

memory of the deceased, and aiming at the Glory of God and your edification by the mention of a few particulars. To the glorious head of the Church, all praise is due for the spiritual endowments bestowed upon him.

Our departed friend was favoured by the God of nature, with vigorous powers of mind. His judgment was clear, his memory remarkably faithful, and from his ardent thirst after knowledge, his application great. Enjoying the unspeakable felicity of being a partaker of the grace of God, at a very early period of life, and solicitous to be instrumental in winning souls to Jesus, he devoted the usual time to preparatory studies, with a view to the Christian ministry. No man understood better than he, or more firmly maintained, the supreme importance of personal holiness, as a qualification for the sacred office. In his eyes, literature in a professed Minister of the Gospel, had no charms, if it were not sanctified by love to the adorable Jesus. But he always discovered a strong sense of its value and importance, in a subordinate point of view. He considered the work of the ministry as of sufficient moment, to call forth all the energies of the mind when cultivated to the highest degree, as well as the warmest devotions of the heart.

Few men, I imagine, have entered on the service of the sanctuary, with superior furniture for the proper discharge of it. Nor was he ever contented with present attainments, but by reading, meditation and prayer, added largely to his spiritual treasures, so that his profiting appeared unto all men.

What was our deceased friend as a Christian? Not free from imperfections; these he saw and lamented, although they were of a nature, perhaps, the most excusable in a character mortified to the world, pouring contempt on its vanities, and occupied with the grave and important subjects of an eternal state. But as to spiritual excellencies, where do we meet with with them in an equal degree? He evidently possessed deep self-acquaintance, which produced unfeigned humility. In nothing did he shine more conspicuously, than in simplicity and godly sincerity. His speech was at all times, the index of his mind. He was indisposed, alike, either to give, or to receive flattery. His friends found him a faithful, and yet a tender reprover of their failings. Who of us, that had the privilege of his acquaintance, can forget the chearful gravity of his deportment, and the habitual spirituality of his mind? With what pleasure, have we listened to his instructive, affectionate and heavenly conversation? How careful was he to improve

every incident in Providence, to the glory of God and the good of men! Many of you knew him well, and who among you did not revere him for the grace of God that was in him? He had an unction from the Holy One.

To the knowledge of his own heart, was added an intimate acquaintance with the word of God, which was the basis of his eminence as a Christian minister. He read the Scriptures in their original language with diligence and ease, and abounded in pertinent criticisms upon them. Few men have been more correct and laborious in their preparations for the pulpit, for it was a maxim with him, not to serve God with that which cost him nothing. As a preacher, without attaining that high degree of popularity which some have acquired with the injudicious multitude, by an affected singularity of manner, by vociferation, by allegorizing away the plain sense of Scripture, he was peculiarly acceptable to the intelligent and spiritually-minded. No puerile conceits, no empty flights of fancy sullied the productions of his pen. The most important portions of the Divine word, illustrated by sound reason, enlightened by grace, formed the subjects of his public discourses, which he handled, not in a dry and unprofitable, but in an experimental and practical manner. His delivery was peculiarly solemn and impressive. It was

was impossible not to believe, that he deeply felt the importance of his work, and that he longed to see Christ formed in his hearers, the hope of glory. Allow me to say, that his preaching was not more excellent than his prayers. Unfeeling indeed, was that mind, which was not struck with the sacred awe of the Divine Majesty, which this excellent servant of Christ discovered in all his addresses at the throne of grace.

Blessed be God, so eminent a light was permitted to burn so long. Our deceased friend was considerably advanced in his seventy-ninth year. And how pleasing is it to reflect, that his labours were acceptable and edifying even to the last.

At length the time approached, that he must die. And what can we say more of such an eminent saint, than, that as he lived, so he died? "Mark the perfect man, and behold the upright, for the end of that man is peace." An affliction, occasioned by a fall a few years before his decease, seems to have been the means appointed by his heavenly Father, to finish, if I may so speak, his religious character, to polish this inestimable jewel. In his last illness, he soon became apprehensive, that the Lord was about to call him home. During this period, although he did not express those transports of joy,

joy, which some have done, when about to enter on their bliss, yet his faith was unshaken, his hope was firm, and he was almost impatient to be gone. However, he checked himself, and said, the Lord's time, is the best time. He mourned that he had done so little for God, and longed to be free from the body of sin and death. To us who knew the peculiar sanctity of his life, what could be more impressivè and affecting, than the godly jealousy, which to the last, he maintained over his own heart? How much more pleasing was this, than the boasting pretensions of some to extraordinary spiritual enjoyments, who yet exhibit but feeble evidence that they are under the sanctifying influence of divine grace! This man of God was admired by all but himself. Such an edifying spectacle did he present at the close of life. After a short illness, his frail tabernacle was taken down, and the immortal spirit took its flight to the bosom of its God.

And now, what can I wish, my dear hearers, for you and for myself, more important, than that we, through grace, may walk in his steps, and quit the stage of life, in the same peaceful and exemplary manner? To you, who were nearly related to the deceased, what language can I use, but that of congratulation? We rejoice with you, in the honour you had, in being connected with

so

so faithful a servant of the Lord Jesus; in the advantages you derived from his conversation and example, and in the consolations you experience, under the event of his removal. You need not an angel from heaven to assure you, that he hath received admission into the realms of glory. A long life of faith, and love, and chearful obedience leaves us no room to doubt that he hath entered into the joy of his Lord. "Where I am," says Jesus, "there shall also my servant be." Suffer the word of exhortation, "that ye be not slothful, but followers of them, who through faith and patience do now inherit the promises."

To you, my friends, who belonged to the church and congregation of the deceased, permit me to address a few words. It must yield you, I am convinced, no small pleasure, to reflect on your steady attachment to your faithful and affectionate minister, and your endeavours to render him comfortable and happy, as long as it pleased God to continue him among you. Remember the words that he spake unto you, both in public and private. Let it appear that the seed he has been scattering among you for so many years, is bringing forth fruit an hundred fold. Like him, be jealously attached to the glorious and distinguishing truths of the gospel, as the grand means of promoting holiness of heart and life. And

let

let the image of his truly primitive piety, be constantly before your eyes.

My reverend fathers and brethren in the ministry, doth not this providence speak loudly to us? With some of you, the day is far spent, the night is at hand; you expect, e'er long, to go to your fathers. And is not the youngest amongst us also, a borderer on the tomb? Let us mend our pace heavenward; Let us aim to imbibe more of the spirit of our Divine Master, and to enter with greater zeal into his cause; Let all our labours be to bring souls to Christ, and to be ready to meet the heavenly bridegroom, when he comes.

Such scenes as these are full of instruction to all who are here assembled. Soon, my friends, the purple stream that flows in your veins, will cease to move, you shall quit the scenes with which you are familiarly acquainted for the unknown realities of an eternal state; like Lazarus, you shall repose yourselves in the bosom of the Father of the faithful, or like the wicked rich man in hell, you shall lift up your eyes, being in torments. May God "so teach you to number " your days, that you may apply your hearts unto " wisdom." Consider, I beseech you, that nothing can prepare you for death, but faith in him who hath conquered death and all the powers of darkness. Look to him, and you shall live.

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To the most unworthy, he gives a cordial welcome. "Ho, every one that thirsteth, come ye to the waters; and he that hath no money, come ye, buy and eat, yea come buy wine and milk, without money and without price. Trust in his righteousness and grace, and though you walk through the dark valley of the shadow of death, you shall fear no evil, for he will be with you. His rod and his staff they shall comfort you." To God our Saviour be glory and honour for ever and ever. Amen.

After the ADDRESS was sung the third Hymn, second Book, from Dr. Watts.

FINIS.

